

# The manual of **HAJJ & UMRAH**

**Pilgrimage & Umrah**

Commendation by  
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**The Manual of**  
**Hajj & Umrah**  
**Rulings & Fatawa**

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**The Manual of**  
**Hajj & Umrah**  
**Rulings & fatawa**

**Compiled by**  
**Mahmoud R. Murad**

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**Foreword by  
His Highness, Shaikh Salih bin  
Abdil-Aziz bin Muhammad  
Aal ash-Shaikh**

**The Minister of Islamic Affairs,  
Endowments, Da'wah & Guidance**

All praise is due to Allah,  
the Rubb of the worlds, and  
May He exalt the mention of  
our Prophet, and render him,  
his household and Companions  
free from every derogatory  
thing.

Allah, Subhanah,<sup>1</sup> the  
Exalted, has brought this great  
universe into existence  
according to a precise system,

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<sup>1</sup> Subhanah, means Allah is free from  
every imperfection and derogatory thing.

and has connected this universal system with man's actions, good or otherwise; so that any form of corruption man does, it defects the universe proportionally.

The perfection of the universe depends on attaining the pleasure of Allah, Subhanah. While His slaves direly needed to know what He loves and approves of to do, and what He abhors to avoid; He therefore, sent them Messengers and supported them with the Divine revelation to give good news to those who obey them, and warn those who

disobey them.

Since Divine Message has discontinued by the mission of our Prophet, Muhammad, may Allah exalt his mention, people's need for someone to clarify to them their Deen, and teach them its rituals is now direr than ever . Due to His mercy, Allah, Subhanah, provides them in every age and place a Muslim, who assumes this great responsibility in accordance with the methodology of the Pious Predecessors, and according to people's conditions and languages, and according to the need of



those Muslims who live in Western countries for elucidating the sciences of Shari'ah and its injunctions in their own language a clear and simple style, which helps them strengthen their ties with Allah, Subhanah, and clarify what may confuse them.

Hence, brother, Shaikh Mahmoud bin Ridha Murad has compiled the Mini Library containing the most significant issues in the topics of Aqeedah, Jurisprudence, Shari'ah and Transactions; an appreciated endeavor for which we ask Allah to render it beneficial to

its compiler and reader, and use us all in the sphere of His obedience. He certainly is most attentive and receptive. All praise is due to Allah, the Rubb of the worlds.

## Preface to Third Edition

More than three years have passed since 'The Mini Library' was first published. It is since has been revised and edited so that there would be no need for further editing or revising, to concentrate on the Mini Library II which will include different Islamic topics that are beneficial to readers *in sha-Allah*.

A number of people have graciously revised the 3<sup>rd</sup> edition of the Muslim's Mini Library, after the 2<sup>nd</sup> edition ran out of print, corrected its typographical errors, and edited every book in it bearing

in mind that regardless how hard man keeps improving his work, it remains a human's work, i.e., vulnerable and imperfect in comparison with the Book of Allah.

One of the main changes I have made in the Manual of Arkaan is the issue of *Istiwa'* of Allah above His Throne. I have changed the verb 'to mount' into the verb 'to ascend' and explained that ascending the Throne means that Allah is above it without touching it; thus, to allow no chance of misinterpreting this Divine action. May Allah reward those

brothers who drew my attention to this valid point.

You may notice the change the title of this work; it is now "The Muslim's Mini Library" because it contains the basic information a Muslim, new or otherwise, needs to know.

It is a privilege to express my gratefulness to those who were gracious enough to review the Mini Library and those who have made valuable observations on its contents, structure and style. May Allah grant them the best of rewards.

I also ask Allah to reward me for this work, and help me

accomplish the Muslim's Mini Library II, which will include works that will be of great benefit to the students of knowledge *in sha Allah*.

All praise is due to Allah, the *Rubb* of the Worlds.

**M. Murad**  
**1426/2005**

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## ***Introduction***

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All praise is due to Allah Whom we praise, and Whose aid we implore. We seek His forgiveness and guidance, and we take refuge with Him against our own evil and sinful acts. He, whom Allah guides aright, none can lead astray; and whom He leads astray, none can guide aright.

I testify that there is no true god except Allah alone Who has no partner, and I testify that Muhammad is the slave of Allah and His Messenger. May Allah reward him the best of rewards as a satisfaction for his *Ummah* (nation) and exalt his mention and

render him safe from every derogatory thing, and may He reward his Companions for their endurance and sincerity in transmitting the *Deen* to their subsequent generations.

*Hajj* is not just a pillar of Islam; it is more than that. If we consider what it involves, we realize its great significance notwithstanding the fact that it is enjoined once in a lifetime. When one performs it committing no sin in it *Jannah* will be his reward. Nevertheless, in order to get its great reward one must learn the rituals of *Hajj* before observing them.

Therefore, I have forwarded this book with invaluable advice offered by the Scholar, the erudite, the Imam of the *Hadeeth*, Shaikh Muhammad Nasirud-Deen al-Albani, may Allah grant him mercy and admit him into the Gardens of endless bliss, in his book, Hajjatun-Nabi "The Prophet's Pilgrimage." I expect the reader to take them seriously to perform *Hajj* that may never have another chance to perform again.

I have based this book on the above mentioned-work because Imam al-Albani taught us to follow the proof from the Qur'an and the

*Sunnah* instead of men's opinions regardless how scholarly they are.

A Muslim must bear in mind that Allah, the Exalted, commands us in His Book to follow His Messenger, may Allah exalt his mention, and He threatens to punish severely those who refuse to do so saying: "Whatever the Messenger gives you; follow it, and whatever he forbids you; refrain from it, and fear Allah. Surely, Allah is severe in retribution."<sup>1</sup>

The reader will notice a new method in compiling works that

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<sup>1</sup> Q. 59:7

deal with acts of worship. I have supplemented this book with a collection of selected *Fatawa* that were issued by renowned scholars of *Ahlus-Sunnah wal-Jama'ah* for the benefit of those pilgrims who may have violated *Ihram*<sup>1</sup> or other prerequisites of Hajj.

Keep in mind the promise that Allah has made by the tongue of His Messenger, may Allah exalt his mention: "He who performs *Hajj* without committing sexual offense<sup>2</sup> or sinful behavior, will

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<sup>1</sup> *Ihram* is the practical intention of the *Hajj* or *Umrah*.

<sup>2</sup> Sexual offense in this context means suggestive talk with women, which is

return home sin-free like the day he was born.”<sup>1</sup>

I ask Allah to guide us to the right course to allow us to drink from the *Hawdh* (Pool) of His Messenger, may Allah exalt his mention. *Aameen*.

*M. R. Murad*

*1425/2004*

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conducive to sexual intercourse, or the like.

<sup>1</sup> Bukhari & Muslim

## Excellence of *Hajj*

*Hajj* is the visitation to the Inviolable House in Makkah and other sacred sites for performing certain rites during the months of Shawwal, Dthul-Qa'dah and the first ten days of Dthul-Hijjah. It was prescribed in the ninth year after the *Hijrah*. It is a duty to be performed once in a lifetime by every adult, sane, Muslim who can afford it. Allah says:

Surely the first House of Allah<sup>1</sup> designated for mankind is that in Makkah. It is blessed and a guidance for the worlds. In it are

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<sup>1</sup> Inviolable *Masjid* in Makkah.

clear signs, and the station of Ibraheem. He, who enters it, enjoys safety. And pilgrimage to this House is a duty men who can afford it owe Allah. He who denies it, then let it be known that Allah needs none of His creatures.<sup>1</sup>

Abu Hurairah reported: "The Messenger of Allah, may Allah exalt his mention, was asked: 'What is the best of deeds? He said, 'Believing in the Oneness of Allah, and in His Messenger.' He was further asked, 'What is next?' He said: 'Fighting in the cause of

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<sup>1</sup> Q.3:97



Allah.’ ‘What is next?’ he was asked, ‘A flawless *Hajj*.’ He answered.”<sup>1</sup>

The Messenger of Allah, may Allah exalt his mention, said: “He who performs *Hajj* without violating it with sexual activity or sins would return home sin-free like the day he was born.”<sup>2</sup>

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<sup>1</sup> Bukhari, Muslim & others.

<sup>2</sup> Ibid.

## Incitement

Hajj is obligatory on every adult Muslim who can afford it, and the Prophet, may Allah exalt his mention, encouraged his *Ummah* to perform it. He was asked, 'What is the best of deeds?' He, may Allah exalt his mention, said, 'Believing in Allah and His Messenger.' They further asked, 'Then what?' He said, '*Jihad* (Fighting) for the advancement of the cause of Allah.' 'What else?' he was asked. He said, 'A sin-free *Hajj*.'<sup>1</sup>

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<sup>1</sup> Bukhari & Muslim

He also said: "He who, performs *Hajj* committing no *Rafath*,<sup>1</sup> nor indecency, would be cleansed from his sins as the day he was born."<sup>2</sup>

He said: "There is no reward for a sin-free *Hajj* other than *Jannah*."<sup>3</sup>

Ibn Shimasah said: "We visited Amr b. al-Aas when he was dying. He wept for long, then said, 'When Allah placed Islam in my heart, I came to the Prophet, may Allah

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<sup>1</sup> *Rafath*, is suggestive talk about or with women which is conducive to sexual activities.

<sup>2</sup> Ibid.

<sup>3</sup> Malik, Bukhari, Muslim & others.

exalt his mention, and said, 'Messenger of Allah! Give me your hand (to shake) to give you my pledge of loyalty.' When he did, I withheld my hand. He said, 'What is wrong Amr?' I said, 'I want to place a condition.' He said, 'Condition for what?' I said, 'To be forgiven.' He said, 'Do you not know, O Amr that Islam eliminates what is before it, and immigration eliminates what is before it, and *Hajj* eliminates what is before it?'<sup>1</sup>

A'ishah, may Allah be pleased with her, said to the Prophet, may Allah exalt his mention: "We see

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<sup>1</sup> Ibn Khuzaimah

that *Jihad* is the best of deeds. Shall we participate in it?" He said, 'The best of *Jihad* is a sin-free *Hajj*.'"<sup>1</sup>

Ibn Umar said: "I was sitting with the Messenger of Allah, may Allah exalt his mention, when a man from the Ansar and another from Thaqeef came in, greeted him and said, 'Messenger of Allah! We came to ask you a question.' He said, 'If you wish, I will tell what you came to ask me about, and if you wish I will keep silent and you ask.' They said you tell us, O Messenger of Allah.' He said,

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<sup>1</sup> Bukhari & others

‘You came to ask me about the reward you expect for going to the Inviolable House, performing two rak’aat of the *Tawaf*, the *Sa’ee* between the Safa & the Marwah, staying in Arafah, casting the stones, offering a sacrificial animal, and the *Tawaf* of *Ifadhah*.’ The man said, ‘By the One Who has sent you with the truth, I came to ask you about these things.’ He said, ‘When you leave home heading for the Inviolable House, every time your she-camel raises its hoof and puts it down Allah removes a sin of yours, and gives you a reward instead. As for the two *rak’aat* after the *Tawaf*, they

are equal to freeing one of the sons of Isma'eel.' (The son of Ibraheem, may Allah exalt their mention.) As for the *Sa'ee* between the Safa & Marwah it equals freeing 70 slaves. As for staying in Arafah, you should know that Allah descends to the lowest heaven to show-off His slaves saying to the angels, 'My slaves have come to Me with shaggy hair from every remote area begging for My mercy. Were your sins to be as much as sand grains, or rain drops, or as much as the sea froth, I would forgive them. Go ahead My slaves. You as well as those you intercede for are forgiven.

As for casting the stones, every stone you cast; a major sin of yours is eliminated. As for your sacrificial animal, it will be saved for you with your *Rubb*. As for shaving your hair, a *hasanah* (a reward for a good deed) will be added to your record, and a sin of yours will be deleted. And as for your *Tawaf* around the House (the Ka'bah) you circuit it being sin-free. An angel comes to you and places his hand between your shoulders and says, 'Work for your future, for your past sins are forgiven.'<sup>1</sup>

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<sup>1</sup> At-Tabarani & al-Bazzar



## **The merits of *Talbiyah***

Ibn Abbas said: "A man fell off his camel and died. The Messenger of Allah, may Allah exalt his mention, said, 'Wash him with water and Sidr, and shroud him with his two *Ihram* towels, but do not cover his head nor perfume him. He will be raised on the Day of Resurrection pronouncing the *Talbiyah*.'<sup>1</sup>

Sahl b. Sa'd reported that the Prophet, may Allah exalt his mention, said: "Anyone who pronounces the *Talbiyah* every stone, tree or home to the end of

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<sup>1</sup> Bukhari, Muslim & Ibn Khuzaimah

land on his right and left sides but joins him in the *Talbiyah*.<sup>1</sup>

### **The merits of kissing the Black Stone**

Abdullah b. Umar said: "I heard the Messenger of Allah, may Allah exalt his mention, say, 'Grasping the Black Stone and the Yamani Corner eliminates the sins.'"<sup>2</sup>

Ibn Abbas said the Messenger of Allah, may Allah exalt his mention, said about the Black Stone: "By Allah! Allah shall raise it on the Day of Resurrection having two eyes with which it sees,

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<sup>1</sup> At-Tirmidhee, Ibn Majah and al-Baihaqi

<sup>2</sup> Ahmad

and a tongue with which it speaks to testify for everyone who grasped it truthfully”.<sup>1</sup>

Ibn Abbas reported that the Prophet, may Allah exalt his mention, said: “The Black Stone came down from *Jannah*; it was whiter than milk, but later on, it turned black because of the sins people committed.”<sup>2</sup>

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<sup>1</sup>At-Tirmidthee. ‘Truthfully’, according to Imam al-Albani, means doing so out of obedience to Allah and following the *Sunnah* of His Messenger, may Allah exalt his mention, not aggrandizing the Stone itself.

<sup>2</sup>At-Tirmidthee

## **The merit of shaving off hair**

Abu Hurairah, may Allah be pleased with him, said that the Messenger of Allah, may Allah exalt his mention, said: "O Allah! Grant your forgiveness to those who shave off their hair." They said to him, 'And those who shorten their hair.' He said, 'O Allah! Grant your forgiveness to those who shave off their hair.' They said to him, 'And those who shorten their hair.' He said, 'O Allah! Grant your forgiveness to those who shave off their hair.' They said to him, 'And those who

shorten their hair.' He said, 'and to those who shorten their hair.'<sup>1</sup>

It is already mentioned that the Prophet, may Allah exalt his mention, said: "As for shaving your hair, you will receive a *hasanah*, and a sin of yours will be eliminated."

### **The merit of Zamzam Water**

Ibn Abbas reported that the Prophet, may Allah exalt his mention, said: "The best water on earth is Zamzam. It is wholesome food substitute, and a remedy for sickness."<sup>2</sup>

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<sup>1</sup> Bukhari, Muslim & others.

<sup>2</sup> At-Tabarani

Jabir said that the Prophet, may Allah exalt his mention, said: "Zamzam water is a remedy for whatever it is drunk for."<sup>1</sup>

The Messenger of Allah, may Allah exalt his mention, said: "Allah, the Exalted, says, 'A slave whom I gave sound health and ample provisions, and does not visit Me for five years is indeed bereft.'"<sup>2</sup>

The Prophet, may Allah exalt his mention, said to his wives during his Farewell Pilgrimage: "It is only this *Hajj* for you, and after

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<sup>1</sup> Ad-Daraqutni & al-Hakim

<sup>2</sup> Ibn Hibban & al-Baihaqi

that you stick to the mats of your homes.”<sup>1</sup>

This means that the Prophet, may Allah exalt his mention, limited pilgrimage to his wives to one time only. By right, this applies to the rest of the Muslim women.

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<sup>1</sup> At-Tabarani

## Admonition

Many pilgrims when they enter the state of *Ihram* for *Hajj*, they do not realize that they have actually initiated that act of worship, which imposes on them refraining from whatever Allah prohibits for them in particular and for every other Muslim in general. Therefore, they perform *Hajj* and return home without a change in their conduct prior to *Hajj*. This is a practical proof on their part that their *Hajj* was not perfect, if not rejected. Hence, every pilgrim should remember this and exert his utmost effort to avoid violating the prohibitions of Allah. Allah says:



The period of *Hajj* is known months; therefore, he who determines to perform *Hajj* during this period then let him avoid *Rafath*, sinful behavior, and argumentation during *Hajj*.<sup>1</sup>

The Messenger of Allah, may Allah exalt his mention, said:

He, who performs *Hajj* without committing sexual offense or sinful behavior, will return home sin-free like the day he was born.<sup>2</sup>

Ibn al-Mundthir, may Allah grant him mercy, said:

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<sup>1</sup> Q. 2:196

<sup>2</sup> Bukhari & Muslim

Nothing nullifies *Hajj* except sexual intercourse (*Rafath*).<sup>1</sup> That is why Allah differentiates between *Rafath* and improper behavior. As for the rest of the prohibitions such as: wearing clothes, or perfumes, although doing so is a sinful behavior but it does not nullify *Hajj*, according to the renowned Imams.

There are some scholars who say that sinful acts nullify *Hajj* among whom is Imam Ibn Hazm. One has to bear in mind that committing a sin by a pilgrim is not like committing it by others. It

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<sup>1</sup> Manar as-Sabeel, vol.1, p 311.

is more serious when a pilgrim commits it, because he will not return home sin free; like the day he was born, according to the above quoted *Hadeeth*. This in fact is tantamount to losing the reward of his *Hajj* by forfeiting the forgiveness of Allah.

I feel it is my duty to warn you against certain errors and common mistakes that many people commit. Some people enter the state of *Ihram* with the intention of performing *Hajj* without realizing that they should quit such sins due to ignorance, heedlessness, or imitation.

1. *Shirk* one of the major catastrophes with which some Muslims are plagued. They are ignorant of the nature of *Shirk* (polytheism) which is the grossest of all sins. It nullifies the good deeds according to the words of Allah: "If you commit *Shirk* your good deeds would be nullified".<sup>1</sup>

Many pilgrims commit *Shirk* while they are in the Inviolable House of Allah, and in the Masjid of the Prophet, may Allah exalt his mention. They neglect supplicating Allah and seeking His help, instead, they turn to Prophets and

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<sup>1</sup> Q. 39:65

pious people seeking their help. They swear by them and supplicate them. Allah, the Glorious, says:

And those whom they call on do not own a skin of a date stone. If you call on them they will never hear your supplication. And if they do they will never respond to you. And on the Day of Resurrection they will denounce your *Shirk*. And no one informs you like the One Who knows everything.<sup>1</sup>

I wonder what those people benefit from their *Hajj* when they insist on observing paganistic

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<sup>1</sup> Q. 35:14

rituals, that they do to 'gain favor with Allah.' Was this the pagans' pretext to justify worshipping other than Allah, the Exalted? Allah says:

And those who take supporters other than Allah, say, 'We worship them only to bring us closer to Allah'.<sup>1</sup>

Dear pilgrim! Before you determine to perform *Hajj* you should know that *Shirk* opposes the belief in the Oneness of Allah. He who adheres to the Book of Allah and the Sunnah of His Prophet, may Allah exalt his

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<sup>1</sup> Q. 39:3

mention, is on the right course, and he who neglects them, deviates from it.

**2. Shaving off beards.** It is one of the most common sins among the Muslims in this age. This is due to Western influence on most of their countries. The Prophet, may Allah exalt his mention, clearly forbade copying infidels' behavior and attire saying: "Differ from the polytheists and infidels; trim your mustaches, and you're your beards."<sup>1</sup> In another version, he said: "Differ from the people of the Book."

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<sup>1</sup> Bukhari & Muslim

This abominable sin entails a number of violations:

a. Disobeying the Prophet, may Allah exalt his mention.

b. Imitating infidels.

c. Altering the creation of Allah, by obeying *shaitan*, who promised Allah saying: “and I will surely command them to alter the creation of Allah.”<sup>1</sup>

d. Imitating women. The Messenger of Allah, may Allah exalt his mention, cursed those men who do so. Saying: “Allah

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<sup>1</sup> Q. 4:119



curses men who imitate women and women who imitate men.’<sup>1</sup>

Oddly enough, many pilgrims do not shave off their beards because of the restriction of *Ihram*; but once they terminate their *Ihram*, they shave them off, instead of shaving off their heads, as recommended by the Messenger of Allah, may Allah exalt his mention.

**3. Wearing gold rings.** Some men wear gold rings not knowing it is prohibited. Or, they know but they still do it regardless. While others know it is prohibited but

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<sup>1</sup> Adaab az-Ziffaf, p. 126

say, 'It's only a wedding band.' They do not know that wearing this gold ring constitutes double sin. One, for disobeying the Messenger, may Allah exalt his mention, and the other for imitating Infidels. Muslims did not know wedding bands in the past. It is a custom, which they picked from Christians.

On the other hand, one should learn *Hajj* rituals according to the Book and *Sunnah* to perform it properly to be accepted by Allah, the Exalted.

**4.Missing staying overnight in Muzdalifah after departing Arafat, and in the night of *Eed* in Mina,**

because this is the *Sunnah* of the Prophet, may Allah exalt his mention. Spending the night in Muzdalifah until morning is a prerequisites of *Hajj* according to people of knowledge. Never be deceived by some *Hajj* organizers, whose main concern is to save time and money by saving themselves the trouble of going through the entire *Hajj* procedure, regardless if it is properly observe or not.

5. Do not allow anyone to cross in front of you while you are praying in al-Masjid al-Haram, or in any other masjid. The Prophet, may Allah exalt his mention, said:

“Were one who crosses in front of a praying person to know the consequences of doing so, he would have preferred to wait for forty than to do so. The narrator said, ‘I don’t know whether he meant forty days, months, or years.’”<sup>1</sup>

It is impermissible for you to perform *Salat* without having a *Sutrah*.<sup>2</sup> Rather, you should place something in front of you while you are praying. You have to stop

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<sup>1</sup> Bukhari & Muslim

<sup>2</sup> *Sutrah* is a thing which a person places in front of him, so that no human or animal walks in front of him while he is praying.

anyone who tries to walk in front of you while you are praying. The Prophet, may Allah exalt his mention, commanded placing a *sutrah* for *Salat*. He said, 'When you perform *Salat*, having placed a *sutrah* to prevent people from crossing in front of you, and someone insists in doing so, try your best to keep him away. If he still insists, then fight him; for he is *shaitan*.'<sup>1</sup>

Salih b. Kaisan said: "I saw Abdullah b. Umar performing *Salat* in the Ka'bah and he did not

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<sup>1</sup> Ahmad

allow anyone to cross in front of him.”<sup>1</sup>

The general *Ahadeeth* that prohibit walking in front of a praying person are not restricted to one particular masjid or place. They apply to al-Masjid al-Haram, the Prophet’s Masjid in particular and the other mosques in general.

People of knowledge should avail the opportunity of meeting pilgrims in Masjid al-Haram and the Holy sites to teach them the tenets of believing in the Oneness of Allah beside the rites of *Hajj* and other relevant rulings in

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<sup>1</sup> Ibn Sa’d

accordance to the Book and the *Sunnah*. There are many people who practice polytheistic rituals without being aware of it.

6. Wrangling and arguing during Hajj. Wrangling, and arguing during *Hajj*, is sinful behavior. However, clarifying certain judicial issues for people is not prohibited. Ibn Hazm, may Allah grant him mercy, said: 'Arguing is of two types, one is justified, and one is not. The justified argument is lawful while the involved party is in *Ihram* or not, Allah says: 'Invite people to the path of your *Rubb* according to the *Sunnah* and admonish them in

a proper manner. Therefore, he who argues to publicize the truth, and suppress falsehood is the one who invites to the path of his *Rubb* in a proper manner. While arguing to support falsehood knowingly nullifies *Ihram* and *Hajj* because Allah says: “Involve yourselves in no *Rafath*, or sinful behavior, nor wrangling during *Hajj*.”

However, a preacher must realize that arguing with an opponent who insists on his opinion is futile, then it is better for him to quit arguing.



## **Lawful things to do**

1. Bathing; because the Prophet, may Allah exalt his mention, did that.

2. Scratching head and body.

3. Cupping, even if it requires shaving off the spot where cupping takes place.

4. Smelling perfume, and if one's fingernail cracks he may cut it off. He may also have a tooth extracted.

5. Using umbrellas, and staying indoors and in vehicles. Riding topless vehicles is usually done by fanatic sects. Allah does not permit such extremism. It is authentically reported that the Prophet, may

Allah exalt his mention, ordered his Companions to pitch a tent for him in Namirah and he stayed in it.

I ask Allah to teach us what benefits us and inspire us to apply it. He is the best to ask.

## **The Prophet's Pilgrimage**

The Prophet, may Allah exalt his mention, stayed in Madinah for nine years without performing *Hajj*.

It was only in the tenth year when he announced that he was going to perform it. Many people came to Madinah, wishing to accompany him in this journey to follow the procedure of his *Hajj*.

He left on the 25<sup>th</sup> or the 24<sup>th</sup> of Dthul-Qa'dah, and took with him his sacrificial animals. He rode his she-camel, al-Qaswa', intending to perform *Hajj* only. Then he started pronouncing '*Labbaik Allahumma Labbaik*' and people followed suit.

Jabir, the narrator of this account said: "We set off intending to perform *Hajj* alone (*Ifrad*) not *Umrah*, because we were not acquainted with *Umrah* then. When we entered the Inviolable House on the 4<sup>th</sup> of Dthul-Hijjah (when we entered Makkah) the Prophet, may Allah exalt his mention, came to the Masjid and made his she-camel sit down, dismounted, and entered the Masjid. He went right away to the Black Stone, rubbed it with his hand, and then he circuited the Ka'bah in a quick pace. When he reached Maqam Ibraheem, he recited, 'And use Maqam Ibraheem

as a praying place.' He raised his voice so that people could hear him.

He kept Maqam Ibraheem between him and the Ka'bah and performed 2-rak'aat. He recited Surat al-Ikhlās in the first and al-Kafiroon in the second. Then he went to Zamzam Well, drank from it, and poured water on his head. Then he went to the corner of the Ka'bah and grasped it with his hand. Then he went to as-Safa and al-Marwah reciting, '*Innas-Safa wal-Marwah.*'<sup>1</sup> In another version he said, 'I begin with what Allah

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<sup>1</sup> Q. 2:158

began with.’<sup>1</sup> He climbed as-Safa until he could see the House. He faced it and said, ‘*La ilaha illa Allah. Allahu Akbar.*’ 3 times. Then he said, ‘*Lailahah illa Allah wahdahu,*’ (There is no true God save Allah alone. He defeated the clans alone.’<sup>2</sup> Then he supplicated Allah in between. He repeated this three times. Then he went to the Marwah, climbed it, and repeated what he did on as-Safa.

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<sup>1</sup> This refers to a relevant ayah in which Allah says: “Verily, tripping between As-Safa and al-Marwah are among the rites of Allah.”(2:158)

<sup>2</sup> ‘The Clans’ refers to the pagan troops who marched to Madinah; an event which is called The Battle of the Trench.

In the last round of *Sa'ee*, he stood at al-Marwah and said, 'O people! If I knew before hand what I would be facing, I would not have brought along the sacrificial animals and would turn this into *Umrah*. Therefore, he who has not brought a sacrificial animal let him terminate his *Ihram*, and consider this as *Umrah*.<sup>1</sup>

When he was asked whether that applied to that year in particular or forever, he said, 'Forever.' Therefore, people shortened their hair except the

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<sup>1</sup> He asked to consider their circuiting the Ka'bah and their tripping between as-Safa & al-Marwah as *Umrah*, not *Hajj*.

Prophet, may Allah exalt his mention, and those who brought their sacrificial animals with them.

On the day of Tarwiyah (the 8<sup>th</sup> of Dthul-Hijjah) they all entered *Ihram* with the intention of performing *Hajj*. They marched on to Mina with the Prophet, may Allah exalt his mention, where they performed Dthuhr, Asr, Maghrib, Isha' and Fajr; each in its regular time.

The next day, he went to Arafah, and had a tent pitched for him in Namirah. He stayed in it and remained in Arafah until sunset.



During the day in Arafah he performed Dthuhr and Asr jointly, then he delivered a speech. At sunset and when the twilight disappeared, he moved on to Muzdalifah where he performed Maghrib and Isha jointly, with one *Adthan* and two *Iqamah*. He did not perform any prayer after that, but slept until dawn. He performed Fajr, and then rode his she-camel, al-Qaswa, faced the Qiblah, praised Allah, and supplicated Him until daylight became clear.

From there on, he moved onto Mina, where he cast pebbles at al-Jamrat al-Kubra, saying, '*Allahu Akbar*' with every pebble he cast.

He said, 'Learn your *Hajj* rituals from me, because I don't know whether I would perform *Hajj* after this. Then he went and slaughtered 63 camels with his own hand. He shaved off his head, and let Ali slaughter the rest. He ordered a piece of meat from each camel be cooked from which both the Prophet, may Allah exalt his mention, and Ali ate.

He delivered a speech on the Day of Sacrifice.<sup>1</sup> Then he rode al-Qaswa' heading for Makkah where he performed *Tawaf al-Ifadhah*, and did not perform *Sa'ee*.

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<sup>1</sup> This speech is the *Khutbah*, which follows *Eed's* prayer.

*Hajj* is the fifth pillar of Islam that Allah enjoins once in a lifetime on those who can afford the trip physically and financially. The Prophet, may Allah exalt his mention, said: "Islam is based on five pillars: The Testimony of Faith, (There is no true God except Allah) performing *Salat*, giving *Zakat*, fasting of Ramadhan, and performing Hajj, by him who can afford it.<sup>1</sup>

### **Preconditions of *Hajj***

1) Islam

2) Adulthood

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<sup>1</sup> Bukhari & Muslim

- 3) Sanity
- 4) Freedom
- 5) Capability
- 6) The *mahram*<sup>1</sup> (for women.)

Capability refers to physical and financial ability to perform *Hajj*.

The Prophet, may Allah exalt his mention, warned: "It is unlawful for a woman to travel without a *mahram*."<sup>2</sup>

Hence, *Hajj* is not incumbent on a woman who does not have a

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<sup>1</sup> *Maharim* pl. of *Mahram* is a male escort such as a husband, or one of the woman's male siblings who are not lawful for her to marry.

<sup>2</sup> Bukhari & Muslim.

*Mahram*, even if she can afford it financially and physically.

## ***Arkaan of Hajj*<sup>1</sup>** **(Indispensable Rituals)**

- 1- *Ihram.*
- 2- Staying in Arafah.
- 3- *Tawaf al-Ifadhah.*
- 4- The *Sa'ee.*

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<sup>1</sup> The difference between *Rukn* & *Wajib*; is that missing the former nullifies Hajj altogether; while missing the latter should be expiated by sacrificing one of the designated sacrificial animals.

## The *Wajibat* (Duties) of *Hajj*

The *Wajibat*<sup>1</sup> are the rituals the missing of which requires offering an animal to be killed in Makkah and be given to the poor people there. The one who offers it should not eat from its meat. If one cannot afford making it, he must observe ten days of fasting instead: three during the *Hajj*,<sup>2</sup> and seven after returning home. These *Wajibat* are:

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<sup>1</sup> *Wajibat* is a plural of *Wajib*.

<sup>2</sup> Days during which fasting is to be observed are the 2<sup>nd</sup>, the 3<sup>rd</sup>, & the 4<sup>th</sup> of Dthul-Hijjah.

1- Wearing the *Ihram* towels with the relevant intention from the *Meeqat*.

2- Staying in Arafah until sunset.

3- Spending the following night in Muzdalifah.

4- Spending the nights of the days of *Eed* in Mina.

5- Casting the pebbles.

6- Shaving off, or shortening hair (for men) and clipping the tips of woman's hair.

7- *Tawaf al-Wada.*'



## Things to do before *Ihram*

Clipping fingernails and toenails, trimming mustaches, plucking or shaving off armpit and pubic hair, performing *Wudhu'* or better yet having a bath, or a shower. Women in menstruation or postnatal period should have a bath, or a shower.

Wear the *Ihram* at the *Meeqat*, and recite the *Talbiyah* of the intended ritual (once only.) You may also say,

*'Subhanallah, alhamdu lillah, La ilaha illallah, and Allahu akbar.'*

Do not utter the intention verbally for performing *Hajj* or *Umrah*, such as saying: "O Allah! I

intend to perform the *Hajj* or *Umrah*, so make it easy for me". Your intention was already made in your mind the moment you left home. Expressing intention verbally for any act of worship was not the practice of the Prophet, may Allah exalt his mention. Thus, doing so is *bid'ah* (an innovated ritual). The Prophet, may Allah exalt his mention, said:

Every innovated ritual is *bid'ah*, and every *bid'ah* is a means of deviation, and every means of deviation leads to Fire.<sup>1</sup>

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<sup>1</sup> Muslim.

## **Conditional *Ihram***

You may also stipulate the following condition upon Allah, just in case you cannot complete the rites of *Hajj* or *Umrah* for one reason or another:

***Allahumma mahilli haithu  
habastani.***

O Allah! I terminate my *Ihram* wherever You withhold me.

Having made this condition, you do not have to offer a sacrificial animal, or return next year to perform *Hajj* in lieu of your incomplete *Hajj* unless it is your first *Hajj*, then you must return to perform it next year.

## Types of *Hajj*

There are three types of *Hajj*: *Tamattu'*, *Qiran*, and *Ifrad*.

1-*Tamattu'* is performing the *Umrah* during the months of *Hajj*. Once a pilgrim completes the *Umrah*, he may terminate the *Ihram* only to re-enter it on the 8th of Dthul-Hijjah (the Day of *Tarwiyah*) with the intention of performing the *Hajj*.

A pilgrim does not have to go to the *Meeqat* to re-enter the state of *Ihram* for performing the *Hajj*; he can do so in his residence in Makkah, or Mina. This type of *Hajj* requires a *Hadee* (a sacrificial animal.)

**2- Qiran** is performing *Hajj* and *Umrah* jointly without interruption until one casts the pebbles on the day of *Eed*, and shaves off his head. This type requires *Hadee* as well.

**3- Ifrad**, is performing *Hajj* only.

You may choose whichever type of *Hajj* you wish. Yet the best type is *Tamattu'*.

### **The Talbiyah**

The *Talbiyah* of *Umrah*:

***Labbaikal'llahumma bi Umrah***

O Allah! Here I am responding to You to perform *Umrah*.

The *Talbiyah* of *Hajj* only:

***Labbaikal'llahumma bi Hajj***

O Allah! Here I am responding to You to perform *Hajj*.

The *Talbiyah* of *Hajj Qiran*:

***Labbaikal'lahumma bi Umratin wa Hajj***

O Allah! Here I am responding to You to perform *Umrah* and *Hajj*.

The Prophet, may Allah exalt his mention, added the following to the *Talbiyah* for *Hajj*:<sup>1</sup>

***Allahumma hadthihi hijjatun la riya'a fiha wala sum'ah.***

O Allah! This *Hajj* of mine is free from hypocrisy, or boasting.

And in case of the *Umrah*:

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<sup>1</sup> This is an Authentic report by adh-Dhiyaa'.

*Allahumma hadthihi Umratun la  
riya'a fiha wala sum'ah.*

O Allah! This *Umrah* of mine is free from hypocrisy, or boasting.

The above are to be recited once upon wearing the *Ihram*, whereas, the following *Talbiyah* must be recited repeatedly until a pilgrim reaches certain points and times that will be explained later on:

*Labbaikalllahumma labbaik,  
labbaikala shareeka laka labbaik.  
Innal hamda wan-ni'mata laka wal  
mulk, la shareekalak.*

O, Allah! Here I am responding to You. O, Allah! Here I am responding to You. You have no partner with You. Here am I. Surely, all praise and graces are

Yours, and so is the dominion!  
You have no partner with You.

The Messenger of Allah, may Allah exalt his mention, recited this *Talbiyah* loudly and repeatedly until he cast Jamrat al-Aqabah.<sup>1</sup>

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<sup>1</sup> See the Procedure of the *Hajj*.



## **Requirements of *Ihram***

Wearing the *Ihram* in the *Meeqat*.

Men should wear no sewn clothes, underwear, head covers (hats or the like) socks, gloves, or footwear that cover the heels.

As for women, they should not wear gloves, *Burqu'*,<sup>1</sup> or *Niqab*.<sup>2</sup> But there is no harm in covering their faces in presence of men.

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<sup>1</sup> *Burqu'*, a piece of leather or cloth with which a woman veils her face having in it two holes for the eyes.

<sup>2</sup> *Niqab*: a woman's face-veil, which covers the soft or pliable part of the nose that extends as high as the circuit of the eye.

## Prohibited Things

1- Trimming or plucking or shaving any part of the body.

2- Clipping fingernails or toenails.

3- Covering the face (by women) when no male strangers are around.

4-Wearing perfume.<sup>1</sup>

5-Consummating Marriage.

6-Having sexual intercourse: If this takes place during the first *Ihram* then *Hajj* or *Umrah* would be nullified, and the pilgrim must offer a sacrificial animal and complete the rituals, but must

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<sup>1</sup> This also means avoiding the use of scented or perfumed cleaning stuff.

return next year to perform the annulled *Hajj* or the *Umrah*. If such violation takes place during the second *Ihram*, then *Hajj* would not be nullified, a sacrificial animal, however, must be offered.

7- The *mubasharah*,<sup>1</sup> or doing a thing which may lead to it such as kissing or fondling.

Umar bin al-Khattab, Ali and Abu Hurairah were asked about a man who had an intercourse with his wife. They said that he should continue his *Hajj*, offer a

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<sup>1</sup> Touching a woman skin to skin.

sacrificial animal, and return the following year to perform *Hajj*.<sup>1</sup>

Whatever applies to men from the above prohibitions applies to women, except for wearing sewn clothes.<sup>2</sup>

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<sup>1</sup> Imam Malik, al-Muwatta'.

<sup>2</sup>A woman may wear any clothes that conform to the Islamic dress codes.

## ***Al-Mawaqeeet***<sup>1</sup>

*Al-Mawaqeeet* are of two kinds:

**a-** The *Mawaqeeet* in terms of time: The months of the *Hajj* season: Shawwal, Dthul-Qa'dah and the first ten days of Dthul-Hijjah.

**b-** The *mawaqeeet* in terms of places:

**1-Dthul-Hulaifah**, is the *Meeqat* of Madinah's residents and those who cross it. It is 435 km. from Makkah; and it is the furthest

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<sup>1</sup> The *Mawaqeeet* (pl. of *Meeqat*) are territorial points at which pilgrims on their way to perform the *Hajj* or the *Umrah* must wear the *Ihram* and make up their mind the ritual they intend to perform.

*Meeqat* from it. It is also known as Abyar Ali.

**2- Al-Juhfah**, is the *Meeqat* of the Syrians and the Egyptians and those who cross it. It is a village located near Rabigh, which is 180 km. from Makkah. Nowadays people enter the *Ihram* from Rabigh.

**3- Yalamlam**, is the *Meeqat* of the Yemenis, the countries aligned with it, and for those who cross it. Yalamlam is a valley, which is 92 km from Makkah.

**4- Qarn al-Manazil**, is the *Meeqat* of the people of Najd, Ta'if, and those who cross it. It is

also known as As-Sayl al-Kabeer, which is 75 km. from Makkah.

**5- Dthat Irq**, the *Meeqat* of the people of Iraq, Khurasan, middle and north of Najd, the towns aligned with them, as well as for those who cross it. This *Meeqat* is a valley, which is approximately 100 km. from Makkah.

As for those who live within the radius of the *Mawaqeet*, they may assume the *Ihram* from the place in which they live.

A Makkan intending to perform *Hajj* may put on his *Ihram* in Makkah itself. But if he intends to perform *Umrah*, he may do so from any place outside the

boundaries of the *Haram*, such as Masjid A'ishah in Tan'eem, or Ju'urranah.

It is not permissible for anyone intending to perform *Hajj* or *Umrah* to cross the *Meeqat* without putting on *Ihram*. He who does so must return to the *Meeqat* to put on *Ihram*, or to do so from wherever he happens to be provided he sacrifices a sheep as expiation. If he puts on *Ihram* before arriving at the *Meeqat*, though it is not praiseworthy to do so, his *Hajj* or *Umrah* would be valid regardless.

**The *Tawaf*** (circumambulating the Ka'bah) seven times.



The types of *Tawaf*:

1- *Tawaf al-Qudoom* (Arrival).

2- *Tawaf al-Ifadhah*, which is a *rukn* of *Hajj* the missing of which nullifies *Hajj*.

3- *Tawaf al-Wada'* (Farewell) which is the last rite a pilgrim should do before departing Makkah. Missing it entails expiating by sacrificing an animal.

4- Optional *Tawaf*.

## **The *Sunan* of the *Tawaf*<sup>1</sup>**

**a-** Kissing, touching, or just pointing at the Black Stone with one's finger upon commencing the *Tawaf*.

**b-** *Al-Idhtiba'* throughout the *Tawaf*, that is, wrapping the upper part of the body with a towel of *Ihram*, exposing the right arm and shoulder. Once *Tawaf* is over, one should cover both shoulders and arms.

**c-** The *Ramal*, which is taking quick pace during the first three rounds of *Tawaf*.

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<sup>1</sup> 'Sunan' are those rituals the observance of which is rewardable, and missing them is non-punishable.

d- Grasping, not kissing the *rukṇ* al-Yamani by hand every round, if possible, otherwise, neither point at nor force your way to it.

e- The recitation of the following *ayah* between the *rukṇ* al-Yamani and the Black Stone:

“*Rubbana aatina fiddunya  
hasanah wafil aakhirati hasanah  
wa qina adthabannar.*”

O, our *Rubb*! Grant us *hasanah* in this world, and *hasanah* in the Hereafter, and protect us from the torment of Fire.<sup>1</sup>

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<sup>1</sup> Q. 2:201

f- Standing between the Black Stone and the door of the Ka'bah while sticking one's chest to the wall of the Ka'bah and supplicating Allah earnestly.<sup>1</sup> The Prophet, may Allah exalt his mention, did so.<sup>2</sup>

g- After completing seven rounds, one should proceed to *Maqam Ibraheem*, if possible, to perform 2-*rak'aat*. He should recite in the first *rak'ah*; al-Fatihah followed by 'al-Kafiroon, and in the second, al-Fatihah followed by al-Ikhlās.

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<sup>1</sup> This is almost impossible to do during Hajj season.

<sup>2</sup> As-Saheehah, #2138

**h-** Drinking from Zamzam water after performing 2-*rak'aat*, and then returning to the Black Stone, if possible before proceeding to the Mas'a.

While in *Tawaf*, one should behave as though he is performing *Salat*; that is, he should busy himself with the *dthikr*, supplication & Qur'anic recitation.

There are no particular supplications for each round. One may ask Allah for good things in this and in the world to come. One should also avoid harming people by pushing, forcing his way through, or uttering offensive language. This behavior should be

observed throughout the *Hajj* season.

### **3- The *Sa'ee*:**

It is the tripping between as-Safa and al-Marwah. Recite the following *ayah* on your way to the Safa to start the *Sa'ee*:

Surely, as-Safa & al-Marwah are among the rites of Allah. It is therefore, no sin on him who performs pilgrimage to trip between them.<sup>1</sup>

Tripping between these two Hills seven times, beginning from as-Safa, and ending at al-Marwah;

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<sup>1</sup> Q. 2:158

stopping at each Hill supplicating Allah while facing the Ka'bah.

#### **4- Staying on Arafah**

The Prophet, may Allah exalt his mention, said: "*Hajj* is Arafah".<sup>1</sup> This means spending time on Arafah, regardless how short it is,<sup>2</sup> with the intention of doing so as a ritual of *Hajj*, from the afternoon of the ninth of Dthul-Hijjah until dawn.

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<sup>1</sup> At-Tirmidhee, Abu Dawood & others

<sup>2</sup> It should be remembered that this does not mean that one can spend a short period of time on Arafah. It means those who could not make it on time, and arrive at Arafah after sunset or after midnight, it does not make difference then how short a period of time they spend on Arafah.

## ***Hajj* for children**

Parents with children should intend to perform *Hajj* on behalf them. Such *Hajj* would be valid according to the following tradition:

A woman held up her child, and asked the Messenger of Allah, may Allah exalt his mention, "Is performing *Hajj* on behalf of this child valid?" He replied: "Yes, and you will be rewarded for him too."<sup>1</sup>

Such *Hajj* is considered as supererogatory for the child. Once

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<sup>1</sup> Imam Ahmad, Muslim & others.



he reaches the age of puberty, he must perform the obligatory *Hajj*.

If such a child is too young, his guardian may recite the *Talbiyah*, and cast the stones on his behalf; otherwise, he should do these rites himself.

## ***Hajj* for women**

*Hajj* is obligatory on women as it is on men, provided each woman is accompanied with her *Mahram*. The Prophet, may Allah exalt his mention, said:

Let no man meet a woman privately without her *Mahram*.<sup>1</sup>

Although her *Hajj* would be valid, yet a woman would commit a sin if she goes for *Hajj* without a *Mahram*. It is illegal for her to travel with the company of other women going for *Hajj*, or anywhere else; for a woman, or a

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<sup>1</sup> Bukhari & Muslim.

group of women do not substitute a *Mahram*.

It is recommended for a woman to have her husband's permission to perform the obligatory *Hajj*. If he refuses, she may leave without his permission, provided she is accompanied with a *Mahram*. The Prophet, may Allah exalt his mention, said: "No obedience is due to a creature if it involves disobeying the Creator."<sup>1</sup>

On the other hand, it is not commended for a woman to perform *Hajj* more than once. The Prophet, may Allah exalt his

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<sup>1</sup> Muslim.

mention, commanded his wives who accompanied him in his Farewell *Hajj* not to perform optional *Hajj* saying:

‘It is this *Hajj* for you, and stick to the mats of your homes thereafter’.<sup>1</sup>

### ***Hajj* on behalf of others**

He who can afford the trip but is incapacitated by a terminal sickness, or old age, he should get someone (male or female) to perform *Hajj* on his behalf.

He who intends to perform *Hajj* on behalf of others should have

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<sup>1</sup> Fat’h al-Bari

already performed *Hajj* for himself.

The Prophet, may Allah exalt his mention, heard a man saying, 'O Allah! Here I am responding to You to perform *Hajj* on behalf of Shubrumah.' He asked him: Did you perform the *Hajj* for yourself? The man said, 'No'! He said to him: 'Perform your *Hajj* first then (next year) perform it on behalf of Shubrumah'.<sup>1</sup>

### Notice

If a woman who is performing *Tamattu'* type of *Hajj* menstruates before starting the *Tawaf* and fears

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<sup>1</sup> Abu Dawood & Ibn Majah.

missing some of the *Hajj* rites, she may enter the *Ihram* with the intention of performing *Qiran* type of *Hajj*.

A woman in menstrual or postnatal period can perform all the *Hajj* rituals except for the *Tawaf* and *Salat*.

## Details of Hajj and Umrah in the Qur'an

Allah, the Exalted, says:

"And, complete the *Hajj* and *Umrah* in obedience to Allah. But if you are held back, then offer an available sacrificial, and do not shave off your heads until the sacrificial animal reaches its destination."<sup>1</sup>

"If a person is sick, or has a problem which necessitates shaving off his hair, he may do so, provided he expiates by fasting, or giving food in charity, or sacrificing an animal. Once you

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<sup>1</sup> It means, until the sacrificial animal is slaughtered.

feel safe, then let those who perform *Hajj* and *Umrah* offer any available sacrificial animal. But he, who cannot afford it, let him fast three days during the *Hajj* and seven when you return home; these are ten complete days. This applies to those who are not residents of Makkah. And fear Allah, and know that Allah is very severe in punishment. *Hajj* is a set of known months; so he who determines to perform *Hajj* in these months should remember that no *Rafath*, nor improper behavior, nor any quarrelling during *Hajj*. And whatever good you do, Allah knows it. And take provisions; surely, the best



of provision is righteousness. And fear Me alone, O you who understand.”

“There is no sin on you if you seek the bounty of your *Rubb*. But when you depart Arafat, remember Allah at al-Mash'ar al-Haram; and remember Him as He has guided you, although, before this, you were of those gone astray.”

“Then advance from where people advance, and seek forgiveness from Allah. Surely, Allah is Most Forgiving, Merciful.”

“And when you conclude your rituals then remember Allah as you remember your fathers, or even more than that. And some people

say, 'Our *Rubb!* Grant us good things in this world;' and such shall have no share in the Hereafter."

"And of them there are some who say: 'O, our *Rubb!* Grant us good things in this world as well as good things in the world to come, and protect us from the torment of the Fire.'"

"These shall have a share of what they have earned. Verily, Allah is swift at reckoning."

"And remember Allah during numbered days; but those who hasten to leave in two days, there is no sin on them; and those who stay behind, there is no sin on them.

This is for them who fear Allah.  
And fear Allah and know that you  
will be brought together to Him.”<sup>1</sup>

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<sup>1</sup> Q. 196-203

## Procedure of *Umrah*

These steps are subsequent to entering the state of Ihram from respective Meeqat points.

### 1- Entering Makkah

Recite the following upon entering Makkah:

Recite the <i>ayaat</i> and supplications in Arabic transliteration
--

*Bismillah wassalatu wassalamu ala  
Rasoolillah. Allahummaf-tah lee abwaaba  
rahmatik.*

I begin with the name of Allah.  
May Allah render His Messenger  
safe from every derogatory thing.  
O Allah! Open for me the gates of  
Your mercy.

Once you see the Sacred House  
say the following:

*Allahumma antas-Salam, wa  
minkas-Salam, fahiyyina Rabbana  
bissalam.*

O Allah! You are the Security Granter, and safety is granted by You. O Allah! Greet us with safety and security.

### ***2-Tawaaf al-Qudoom***

Once you enter *al-Masjid al-Haram*, start with *Tawaf al-Qudoom* (Arrival's *Tawaf*.) If it is time for a congregational *Salat*, pray first, and then perform the *Tawaf* starting off with kissing, touching the Black Stone if possible otherwise, pointing at it with the forefinger serves the purpose. saying:

*Bismillah, Allahu Akbar*

Repeat this phrase whenever you reach the Black Stone, or the black strip on the ground, which indicates the starting point of *Tawaf*. Once you reach *al-Rukn al-Yamani*, grasp it with your right hand, if possible, without kissing it, and recite the following on your way to the Black Stone,:

*Allahumma Rabbana Aatina  
fiddunya hasanatan wa fil'akhirati  
hasanatan waqina adthaaban-naar*

Our *Rubb*! Grant us *hasanah* in this world and *hasanah* in the Hereafter, and protect us from the torment of the Fire.

3- Once the seventh round of *Tawaf* is completed, perform two *rak'aat* behind *Maqam Ibraheem*, if possible, or anywhere else in the Masjid. Recite al- *Fatihah* and al- *Kafiroon* in the first *rak'ah*, and al- *Fatihah* and al- *Ikhlas* in the second.

Let no one to walk in front of you while you are praying.

4- After *Salat*, drink as much as you can from *Zamzam* water, and pour some of it on your head.

5- Proceed to as-*Safa* and on your way to it, recite the following verse:

*Innas-Safa wal-Marwata min sha'a'irillah  
faman Hajjal-Baita awi' tamara fla junaha  
alaihi ayyattawwafa bihima.*

Verily, as-Safa, and al-Marwah are among the rites of Allah, so there is no sin on him who performs the *Hajj* or the *Umrah* to walk back and forth between them.<sup>1</sup> Then say:

*Abda'u bima bada'Allahu bih.*

I start with what Allah started.

When you are on as-Safa, face the Ka'bah, raise your hands and recite the following:

*La illaha illallah. Allahu Akbar* (3 times)

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<sup>1</sup> Q. 2:158. This ayah should be recited at the beginning of the Sa'ee only.



*La illaha illal'lahu wahdahu, la shareeka  
lah, lahu'l mulku walhu'l hamdu yuhiyee wa  
yumeet wahuwa alla kulli sha'in qadeer.*

*La illaha illal'lahu wahdahu, la shareeka  
lah, anjaza wa'dahu, wa nasara abdahu  
wa hazamal ahzaba wahdah. (3 times)*

There is no true God except Allah. Allah is the Greatest. There is no true God except Allah alone. He fulfilled His promise, supported His slave and defeated the clans all by Himself.

In the meantime, supplicate Allah and beg Him to fulfill your needs, and then walk down the hill. Take a brisk walk between the two green lights. Once you are on al-Marwah, face the Ka'bah and

repeat what you recited on as-Safa, then continue tripping back and forth between the two hills repeating the same supplication on each hill, thus to complete seven trips ending them on al-Marwah.<sup>1</sup>

After completing seven rounds of the *Sa'ee*, shorten your hair thus to mark the end of your *Umrah*. 'Shortening' means cutting short all of your hair, not just clipping little hair from different sides of the head as many people do.<sup>2</sup>

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<sup>1</sup> The distance between Safa and Marwah is considered as one trip, and likewise between Marwah and Safa.

<sup>2</sup> Clipping few whiskers from different sides of the head does not terminate the

## ***Hajj day by day***

### **8<sup>th</sup> Dthul-Hijjah**

1- if you are performing *Tamattu'* reassume the *Ihram* on the Day of *Tarwiyah* (the 8<sup>th</sup> of Dthul-Hijjah) in order to begin *Hajj* rituals following the same procedure you did in the *Meeqat*.

Those pilgrims staying in Makkah may assume *Ihram* from their residence, and begin *Hajj* rituals by saying:

***Labbaikal lahumma bi Hajj.***

Here I am, O Allah, responding to You to perform *Hajj*.

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*Ihram*. This means that any violation of *Ihram* afterwards entails expiating by offering a sacrificial animal.

As for *Qarin*<sup>1</sup> and *Mufrid*,<sup>2</sup> they should keep their *Ihram* throughout the *Hajj* procedure. In the meantime, continue reciting the following *Talbiyah*:

*Labbaikal'llahumma labbaik, labbaika la shareeka laka labbaik. innal hamda wari'ni'mata laka wal mulk, la shareeka lak*

(Until you cast the pebbles at Jamratul-Aqabah).

You may also place the condition which is mentioned under 'The Conditional *Ihram*'.

2- Proceed to Mina before noon. Perform the daily prayers, each on

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<sup>1</sup> A person performing *Qiran Hajj*.

<sup>2</sup> A person performing *Ifrad Hajj*.

time, but shorten Dthuhr, Asr and Isha' to two *rak'aat* each.

### 9<sup>th</sup> of Dthul-Hijjah

3- Once the sun has risen, move on to Arafah reciting the *Talbiyah* and *Takbeer*.

4- At the time of *Dthuhr* perform both *Dthuhr* and *Asr* prayers jointly, two *rak'aat* each. Face the *Qiblah*, supplicate Allah persistently, humbly, and lowly with your palms facing upward. The Prophet, may Allah exalt his mention, said:

The best of words that I and the Prophets before me uttered on Arafah are the following:

*La illaha illallah wahdahu la  
shareeka lahu lahul mulk walahul  
hamdu wahuwa ala kulli shai'in  
qadeer.*

There is no true God except Allah alone. To Him belongs the Dominion and all the praise is due to Him, and He is capable of doing all things.<sup>1</sup>

The term, 'standing' does not mean that you have to remain on your feet all day long. It only means staying in Arafah that day standing, sitting, or lying down, at your convenience, as long as you earnestly busy yourself reading the

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<sup>1</sup> At-Tabarani & others.

Qur'an, supplicating, and remembering Allah most of the time until sunset; before which is unlawful to leave Arafah. He who does so commits a sin. He should return to Arafah and remain there until sunset and should expiate by offering a sacrificial animal.

The time spent on Arafah is greatly meritorious. The Prophet, may Allah exalt his mention, said: "Allah will be boastful of crowds on Arafah before the heavens' habitants (the angels) saying to them: "Look at My slaves; they

have come to Me with dusty clothes and shaggy hair”.<sup>1</sup>

5- By sunset, move on to Muzdalifah, perform there *Maghrib Salat*, 3 *rak'aat* and follow it with the *Isha Salat*, -2 *rak'aat*, at the time of the *Isha Salat*, then spend the night there.

It is permissible for weak people and their dependents to move out of Muzdalifah to Mina after midnight, and cast Jamratul-Aqabah upon arrival.

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<sup>1</sup> Ahmad & others.



6- Pray *Fajr Salat* of this day (the 2 *Sunnah* and the 2 *fardh*) in Muzdalifah.

7- Face the direction of *Qiblah*, remember Allah, the Exalted, praise Him, and recite the following:

*La illaha illallah wahdahu la  
shareeka lahu lahul mulk walahul  
hamdu wahuwa ala kulli shai'in  
qadeer.*

Keep supplicating until very late that morning.

8- Go to Mina before sunrise, and pick seven chick-pea-size pebbles on your way to Mina. It is

permissible, however, to pick them from Muzdalifah or Mina.

9- Keep reciting the *Talbiyah* until you reach Jamrat al-Aqabah - which is next to Makkah- then cast the seven pebbles at it saying: '*Allahu Akbar*' with every pebble you cast. Make sure the pebble you cast falls in the basin of the post. If it does not, cast another in its place.<sup>1</sup> It is not permissible to hurl big stones, slippers, shoes, or other objects at the post. You may harm people by doing so, or by forcing your way through.

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<sup>1</sup> You do not have to hit the post; as long as your pebble falls in the basin.

**10-** After casting the pebbles, slaughter your sacrificial animal or have it slaughtered. If you cannot afford the offering, you may fast for three days during the *Hajj* season, and seven after you return home. It is praiseworthy for you to eat from the meat of your own sacrificial animal, and distribute the rest to needy people.<sup>1</sup>

**11-** Shorten your hair, or better yet shave it off, for the Prophet, may Allah exalt his mention,

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<sup>1</sup>Doing so nowadays is not possible; for the great majority of pilgrims do not kill their own sacrificial animals.

invoked Allah's mercy three times on those who shave-off their hair. As for women, it suffices them to gather the end of their hair, and clip a piece of it.

**12-** Having completed the above rites, you may terminate your *Ihram*, that is, all things that were prohibited during the *Ihram* become lawful again, except for sexual activities, even if you have not had your sacrificial animal slaughtered. This is called the Preliminary Termination of *Ihram*.

**13-** Have a shower and proceed to Makkah to perform the *Tawaf*

*al-Ifadhah* and follow it with 2 *rak'aat* anywhere in the Masjid. If *Tawaf al-Ifadhah* is not performed in the same day, such a pilgrim who has terminated his *Ihram*, and worn his regular clothes, must resume his *Ihram* until he performs this *Tawaf*. This is according to the instructions of the Prophet, may Allah exalt his mention, who said:

Once you cast the *Jamrah* in this day,<sup>1</sup> you are permitted to terminate your *Ihram* except for approaching women. However, if you do not perform *Tawaf* before sunset, then you should resume

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<sup>1</sup> This day is the 1<sup>st</sup> day of Eed.

your *Ihram* as you were before casting the *Jamrah*.<sup>1</sup>

Some scholars suggest that this may be difficult for many people to observe; therefore, they suggest that there is no harm in terminating *Ihram* even if one does not perform *Tawaf al-Ifadhah* that day.

However, we must always bear in mind that it is the Messenger of Allah, may Allah exalt his mention, whom Allah commands us to follow, no one else. The Messenger of Allah, may Allah

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<sup>1</sup> Abu Dawood

exalt his mention, said: "Learn from me your rituals of *Hajj*." <sup>1</sup>

Textual proofs should take precedence over opinions on any issue, according to the judicial maxim: "There is no room for opinion with the available proof (from the Qur'an or the *Sunnah*)" regardless who issues such opinion. <sup>2</sup>

**14-** If you are performing *Hajj Tamattu'*, you have to perform

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<sup>1</sup> Muslim & others.

<sup>2</sup> After all, Allah says: "It does not behoove a believing man or woman to have a choice when Allah or His Messenger has passed a decision." (33:36)

another seven rounds of *Sa'ee*. If you perform *Qiran* or *Ifrad* but did not perform *Sa'ee*, following the arrival's *Tawaf*, then you must perform the *Sa'ee*. *Ihram* at that point would be terminated.

**11<sup>th</sup> & 12<sup>th</sup> of Dthul-Hijjah**

**15-** Return to Mina to spend there the rest of *Eed's* days and nights, that is, the 11th, 12th and the 13th of Dthul-Hijjah. During this period, perform the daily *Salat* each on time performing the 4-*rak'aat Salat* (*Dthuhr, Asr, & Isha'*) two each.

**16-** Casting the pebbles should take place in the afternoon on these



days. On the 11<sup>th</sup>, cast seven stones at the first *Jamrah*, (al-Jamratus-Sughra) which is located near Masjid al-Kheef, in the same manner you did before.

17- After casting the stones, step forward keeping the *Jamrah* on your left side while facing the *Qiblah*, and supplicate Allah for a long time. Then move on to cast the 2<sup>nd</sup> *Jamrah*, (al-Jamratul-Wusta) or the middle post, with another seven stones, then step aside to keep it on your right, and supplicate for a period shorter than the first. Then move on to cast the

3<sup>rd</sup> *Jamrah*, (al-Jamratul-Kubra) where no supplication is required.

**18-** Follow the same procedure which you did on the previous day. If you wish to leave a day earlier, you should leave Mina before sunset that day, but if you prefer to stay behind until the 13th, which is better, you should cast the stones at the three *Jamarat* as you did before, and then go to Makkah afterwards to perform the *Tawaf-al Wada'*, or the Farewell *Tawaf*, if you are not a resident of Makkah. *Hajj* procedure would be concluded by the performance of this *Tawaf*.

19- It is permissible to delay casting the stones until the 13th provided you cast them in order, that is, to cast the first *Jamrah*, the middle, then al-Aqabah. It is better for you to cast the stones in the afternoon, but if it is too crowded, you may cast them during the night. The Prophet, may Allah exalt his mention, specified the time of starting casting the stone (i.e. after *Dthuhr*) but did not specify the time of its end.

### **The *Eed* Day**

It is preferable to perform the rites of the *Eed* day, the 10th of

Dthul-Hijjah, in the following order:

1- Cast stones at the *Jamrat al-Aqabah*.

2- Slaughter, or have the sacrificial animal slaughtered for you.

3- Shave-off, or shorten your hair to terminate the *Ihram*.

4- *Tawaf al-Ifadhah*.

5- *Sa'ee* (In case of *Tamattu'*)

This was the procedure which the Prophet, may Allah exalt his mention, followed. There is no harm, however, if a pilgrim performs one rite before the other, such as shaving the hair before slaughtering the sacrificial animal,

or performing *Tawaf* before casting stones, or the like.

### Reminder

- Deputation for casting the stones is permissible only for weak, not healthy men or women. A deputy should cast his stones first then his principles.

- A pilgrim or a *mutamir*<sup>1</sup> should avoid lying, backbiting, slandering, or wrangling.

- One must choose good company, and make sure his expenses are lawfully earned.

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<sup>1</sup> A person performing *Umrah*.

- It is permissible for the *Muhrim*<sup>1</sup> to have a bath, or a shower, or put on cleaner set of towels. Use only unscented soap and laundry detergents.

- The period of slaughtering animals extends until the sunset of the 13<sup>th</sup> of Dthul-Hijjah.

- When a pilgrim wants to leave Makkah, he should not do so before performing *Tawaf Al-Wada'*, or the Farewell *Tawaf*.

A woman in her menstrual or postnatal period does not have to wait until she becomes clean to perform this *Tawaf*. The Prophet,

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<sup>1</sup> A person in a state of *Ihram*.

may Allah exalt his mention, gave such women permission to leave without performing this *Tawaf*.<sup>1</sup>

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<sup>1</sup> Ahmad & Abu Dawood.

***Bida'* (Innovated practices during the *Hajj* season)**

1- Traveling of a woman with a group of women, without a *mahram*.

2- Entering the state of *Ihram* before reaching the *Meeqat*.

3- Reciting the *Talbiyah* collectively and simultaneously.

4- Visiting a number of mosques around Makkah.

5- Visiting Mount Hira' and other mountains in Makkah.

6- Performing more than one *Umrah* during the *Hajj* season.

7- Raising hands upon touching or reaching the Black Stone as one does for prayer.



**8-** Kissing the Yamaani corner, or pointing at it.

**9-** Washing shrouds and clothes with Zamzam water.

**10-** Performing *nafl Sa'ee* .

**11-** Walking in front of praying people.

## **Visiting Madinah<sup>1</sup>**

While in Madinah, it is the *Sunnah* to visit the Prophet's Masjid, pray in it, and to greet the Messenger, may Allah exalt his mention, at any convenient time. It is also the *Sunnah* for a Muslim to perform *Wudhu*" and go to the Masjid Quba' to perform two *rak'aat* there. Such *Salat* is equal in reward to that of *Umrah*.

### ***Bida'* Practiced in Madinah**

1- Intending to visit the grave of the Prophet, may Allah exalt his mention, rather than his Masjid. Taking a trip just for visiting

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<sup>1</sup> Visiting Madinah is not a part of Hajj procedure.

graves; a Prophet's grave or any other grave is *bid'ah*.

2- Visiting the grave of the Prophet, may Allah exalt his mention, upon entering his Masjid before performing *Salat* in it.

3- Facing the grave of the Prophet, may Allah exalt his mention, while supplicating. It is appropriate to supplicate while facing the direction of the *Qiblah*.

4- Addressing the Prophet, may Allah exalt his mention, while supplicating him is a grave sin. Doing so constitutes major *Shirk* (polytheism).

5- Facing his grave after every *Salat* for greeting.

6- Eating dates in the *Rawdhah*, the place between the Prophet's grave, and his *minbar* (pulpit).

7- Spending eight days in Madinah for the purpose of performing forty *Salat* in the Prophet's Masjid, believing that doing so protects one who does it from Hell-Fire, which is groundless belief.

8- Visiting the mosques in Madinah (excluding Masjid Quba'). To make a point of doing so is *bid'ah*.

## Selected *Fatawa*

**Q.** A person performed *Umrah* during the months of *Hajj*, let us say, in the month of *Dhul-Qa'dah*, then he left *Makkah* to *Madinah* where he stayed until the time of *Hajj*. Does he have to perform *Hajj Tamattu'*, or is he free to choose the type of *Hajj* he likes?

**A.** He does not have to perform *Hajj Tamattu'*. However, there is no harm if he performs another *Umrah* and continue his *Hajj* as *Tamattu'* according to the scholars who believe that his *Hajj* is interrupted by traveling. He still has to kill a sheep. On the other

hand, if he wishes he may perform *Hajj* only, but he still has to kill a sheep because traveling does not interrupt *Hajj*, according to most correct opinion.

*Bin Baz*

**Q. If one crosses the Meeqat with the intention of performing *Hajj & Umrah*, but he did not place a condition to terminate his *Haj* if he falls sick. Later on he was unable to complete his *Hajj* due to sickness. What should he do?**

**A. This person is considered as *Muhsar*.<sup>1</sup> If he did not place a**

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<sup>1</sup> *Muhsar*, is a person who is prevented from continuing his *Hajj* by a disease, fear, or a similar reason.

condition, he should wait patiently for a chance to resume the ritual. If he cannot, he should shave off his head or shorten his hair, terminate his *Ihram*, and kill a sheep wherever he may be, and distribute the meat to poor people in his location even if he is out side the Makkah. If no poor people are available there, he may carry the meat and give it to poor people in Makkah, or anywhere around his locality. If he cannot afford it, he should fast for 10 days, shave off his head, or shorten his hair and terminate his *Ihram*.

***Bin Baz***

**Q.** A person put on his *Ihram* in the Meeqat, but forgot to pronounce the *Talbiyah* for performing *Hajj Tamattu'*. What should he do?

**A.** If he intended to perform the *Umrah* but forgot the *Talbiyah*, he is considered as though he pronounced the *Talbiyah*. He should circuit the Ka'bah, perform the *Sa'ee*, shorten his hair, and then terminate his *Ihram*. He may pronounce the *Talbiyah* along the way. There is no harm even if he does not pronounce the *Talbiyah*, because *Talbiyah* is only a confirmed *Sunnah*. He should consider it as *Umrah* based on his



original intention. If his original intention was to perform *Hajj* and there is enough time, it would be better if he turns his *Hajj* into *Umrah*, that is, to perform *Umrah*, shorten his hair and terminate *Ihram*. Later on, he can perform *Hajj Tamattu'* in its due time.

*Bin Baz*

**Q.** A person intended to perform *Hajj* on behalf of his mother, but forgot to recite *Talbiyah* on her behalf in the *Meeqat*. What should he do?

**A.** As long as he intended to perform *Hajj* on behalf of his mother, there is no harm if he forgot to recite the *Talbiyah* on her behalf, because the intention

overrides the *Talbiyah*. The Prophet, may Allah exalt his mention, said: "Deeds are considered by intention." If one forgets to pronounce the *Talbiyah* on behalf of his mother, his father, or whoever he is performing *Hajj*, such *Hajj* would be accepted on behalf of the person intended for originally.

*Bin Baz*

**Q. Should the intention of *Ihram* be recited in audible voice? What should one say if he intends to perform *Hajj* on behalf of someone else?**

**A.** The mind is the place of intention. One should think of performing *Hajj* (or any other

rituals) in mind. To intend performing *Hajj* or *Umrah* on behalf of others, it is commended to audibly recite the *Talbiyah* saying, '*Allahumma labbaika Hajjan an fulan* = O Allah! Here I am to perform *Hajj* or *Umrah* on behalf of so & so. That is, his father, mother, brother, or anyone else. That is, to confirm what is in his mind, because the Prophet, may Allah exalt his mention, did so for of *Hajj* & *Umrah*. This indicates the legitimacy of reciting the *Talbiyah* audibly copying the Prophet, may Allah exalt his mention. So did the Companions as the Prophet, may Allah exalt his mention, taught

them. They used to recite the *Talbiyah* loudly. If a person does not recite the *Talbiyah* audibly being satisfied with intending to perform the ritual on behalf of someone else, there is no harm in doing so even if he continues the *Talbiyah* without mentioning his or her name: '*Labbaika Allahumma labbaik*, etc.' as though he is reciting the *Talbiyah* for himself. Though it is better to name the person on whose behalf he is performing *Hajj* or *Umrah*. It is enough to recite the *Talbiyah* on behalf of the other person in the beginning of the *Hajj* or *Umrah*,

saying, '*Labbaika Hajjan* or *Umratan* on behalf of so & so'.

*Bin Baz*

**Q.** A person who comes to Makkah for work or for a certain job, and he has the chance to perform *Hajj* or *Umrah*. Can he wear the *Ihram* in his residence, or should he go outside Makkah to wear it?

**A.** If a person comes to Makkah to visit a relative, or for business purposes not intending to perform *Hajj* or *Umrah*, and then later on he changes his mind, he may enter the *Ihram* in his residence whether inside or outside Makkah. But if he originally intended to perform *Umrah*, he should go out to

Tan'eem. When A'ishah wanted to perform *Umrah*, the Prophet, may Allah exalt his mention, ordered her brother, Abdurrahman to take her out to Tan'eem. This is mandatory for him who wants to perform *Umrah*. To perform *Hajj*, one can put on the *Ihram* from his residence as mentioned above.

*Bin Baz*

**Q. Is it conditional to perform 2 rak'aat for *Ihram*?**

**A.** It is not conditional to do so. Scholars are at variance regarding this issue. Majority of them are agreed that performing 2-rak'aat is commended just before the *Talbiyah*. They argue that the Prophet, may Allah exalt his

mention, put on *Ihram* after performing Dthuhr prayer for His Farewell Pilgrimage. He said: "Someone (an angel) came to me and said, 'Perform *Salat* in this blessed valley, and say, '*Umrah* within *Hajj*'." This is an indicative of the legitimacy of performing 2 *rak'aat* for *Ihram*.

Other scholars deny the above-mentioned hadeeth as a proof. They say, 'It refers to an obligatory daily *Salat*, not performing 2 *rak'aat* for *Ihram*. Besides, having put on his *Ihram* after an obligatory prayer does not indicate the incumbency of performing 2 *rak'aat* for the *Ihram*. It only

indicates that it is better to put on *Ihram* for *Hajj* or *Umrah* after performing an obligatory prayer.'

*Bin Baz*

**Q. What is the ruling on crossing the Meeqat without putting on the *Ihram* for *Hajj* or *Umrah*?**

**A.** He who does so should return to the Meeqat to put on the *Ihram* there, because the Messenger of Allah, may Allah exalt his mention, commanded: "People of Madinah should initiate *Hajj* or *Umrah* from Dthul-



Hulaifah, people of Sham<sup>1</sup> from Juhfah, people of Najd from Qarn, and people of Yemen from Yalamlam. In another version, he said: "These territorial points are for their peoples and those who come their way intending to perform *Hajj* or *Umrah*."

It is incumbent on a person who intends to perform *Hajj* or *Umrah* to put on *Ihram* in the Meeqat through which he crosses.

On the other hand, it is preferable during the months of

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<sup>1</sup> The Sham Region includes Syria, Jordan, & Palestine.

*Hajj*<sup>1</sup> to perform *Umrah* first, i.e., to circuit the Ka'bah, perform the *Sa'ee*, shorten hair, and then terminate *Ihram*. Then later on he puts the *Ihram* on for the purpose of *Hajj*.

However, if he enters the *Meeqat* outside the *Hajj* season, like *Sha'ban* or *Ramadhan*, he should put the *Ihram* for *Umrah* only. If he enters *Makkah* for visiting relatives or for business, he does not have to put on *Ihram* according to the correct opinion. It is better if he takes advantage of

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<sup>1</sup> The months of *Hajj* are *Shawwal*, *Dhul-Qi'dah*, and the first 10 days of *Dhul-Hajjah*

being in Makkah and intends to perform *Umrah*.

*Bin Baz*

**Q.** A person intends to perform *Hajj*, but the plane lands in Jeddah before he puts on *Ihram*. What should he do?

**A.** If he arrives in Jeddah coming from Sham or Egypt before putting on *Ihram*, he should go to Rabigh by car to initiate *Hajj* from there not from Jeddah. If he came from Najd to Jeddah by air before putting *Ihram*, he should go to Qarn, the Meeqat of the people of Najd to put on the *Ihram*. If he does not go to the *Meeqat* and initiates *Hajj* from Jeddah, he should give an offering, i.e.,

sacrifice a sheep, or one seventh of a cow or a camel in Makkah, and distribute its meat to poor people there as an expiation.

*Bin Baz*

**Q. A person does not perform *Salat*, and yet he performed *Hajj*. Is his *Hajj* valid?**

**A.** He who performs *Hajj* while he does not perform *Salat* denying it to be a pillar of Islam, then he is an infidel, and his *Hajj* is not valid. If he does not pray being lazy and negligent, scholars are at variance regarding the validity of his *Hajj*. Some believe it is valid and others do not. The preponderant opinion is that his *Hajj* is not valid;

because the Prophet, may Allah exalt his mention, said: "The covenant which is between us and them is the *Salat*, he who does not perform it commits infidelity." He also said: "Between man and infidelity and polytheism is abandoning the *Salat*." This applies to both, a person who denies it, and a person who does not perform it out of negligence.

*Bin Baz*

**Q. If a woman has her menstrual or postnatal period after she enters the *Ihram*, can she perform the *Tawaf*?**

**A.** Such woman can perform all of the *Hajj* rites except the *Tawaf*. Once she becomes clean, she can

perform the *Tawaf* and the *Sa'ee*. But if her period occurs after the *Tawaf* and *Sa'ee*, and before the Farewell *Tawaf*, she does not have to perform the latter, because such women are exempted from Farewell *Tawaf*.

*Bin Baz*

**Q. If Iqamah for *Salat* is called while a person has not finished the *Tawaf* or *Sa'ee*. Should he stop or continue?**

**A. He should join in the *Salat*, and then perform the remaining rounds of the *Tawaf* or the *Sa'ee*.**

*Bin Baz*

**Q. Is it incumbent to perform the 2 *rak'aat* of the *Tawaf* behind the Maqam? What if a person forgets performing them?**

**A.** It is not mandatory to perform these 2 *rak'aat* behind the Maqam, rather anywhere should do. Nor is there harm if one forgets to perform them, because they are not prerequisite.

*Bin Baz*

**Q. Can a person delay *Tawaf al-Ifadhah* until just before departure to perform it with the intention of performing the Farewell *Tawaf*?**

**A.** There is no harm in doing so, for *Tawaf al-Ifadhah* at that point is sufficient for Farewell *Tawaf* as

well whether one intends it for both or not. The point is that *Tawaf al-Ifadhah* alone would be sufficient whether a person intends to perform two in one or not. It is also permissible to perform that *Tawaf* day or night.

*Bin Baz*

**Q. Is *Wudhu'* necessary for *Tawaf* and *Sa'ee*?**

**A.** *Wudhu'* is necessary for *Tawaf*, not *Sa'ee*; but it is better to perform *Sa'ee* with *Wudhu'*.

*Bin Baz*

**Q. Is the Farewell *Tawaf* necessary for *Umrah*? Is it permissible to do shopping after Farewell *Tawaf*?**



A. Although it is better to perform Farewell *Tawaf* for *Umrah*, but it is not necessary. There is no harm in leaving Makkah without performing it. However, it is a duty to perform it after the *Hajj*, because the Prophet, may Allah exalt his mention, said: "Let none of you depart before he circuits the House.<sup>1</sup>" This was an address to pilgrims in general.

On the other hand, one may purchase his needs, even if they are for commercial purposes, provided he does not stay longer than

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<sup>1</sup> The term 'House' refers to the Ka'bah.

necessary. Otherwise, he should perform another Farewell *Tawaf*.

*Bin Baz*

**Q.** Is it permissible to perform *Sa'ee* before the *Tawaf* in *Hajj* or *Umrah*?

**A.** *Tawaf* according to *Sunnah* should be performed before *Sa'ee*, whether in *Hajj* or *Umrah*, but there is no harm if some does it the other way round unknowingly. A man told the Prophet that he performed the *Sa'ee* first, he said, 'No harm'.

*Bin Baz*

**Q.** Is it better to shave off or shorten the hair after the *Hajj* or *Umrah*? Is it permissible to shorten part of the hair?

A. It is better to shave off the head at the end of *Hajj* or *Umrah*; because the Prophet, may Allah exalt his mention, asked Allah three times to grant mercy and forgiveness to those who shave off their heads, and only once for those who shorten their hair. It is better during the *Hajj* season to shorten hair at the end of the *Umrah*, so that one would be able to shave off the head at the end of *Hajj*; because *Hajj* is better than *Umrah*. However, if there is enough time between *Umrah* and *Hajj* for the hair to grow, then it is better to shave off after *Umrah*, and do the same at the end of *Hajj*.

On the other hand, it is not sufficient to shorten part of the hair. One should either shave off or shorten all of the hair. Either way one should start with the right side of the head.

*Bin Baz*

**Q. What is the ruling on spending the nights of Tashreeq (11<sup>th</sup>, 12<sup>th</sup>, & 13<sup>th</sup> of Dthul-Hijjah) outside Mina willfully, or due to the lack of space? When should a pilgrim leave Mina?**

**A. Spending the nights of 11<sup>th</sup> & 12<sup>th</sup> in Mina is a duty on both men and women according to the authentic verdict. Those who find**

no space are exempted, and they do not have to expiate.

A pilgrim may leave Mina after casting the Jamarat on the afternoon of the 12<sup>th</sup>, but it is better if he stays behind until he casts the Jamarat on the afternoon of the 13<sup>th</sup>.

*Bin Baz*

**Q. Is it permissible to pick stones from grounds around the Jamrat?**

A. It is permissible; because stones in the area of Jamrat are not been used for casting. As for the stones in the basin, it is not permissible to pick and use for casting.

*Bin Baz*

**Q. If someone is doubtful about the right number of stone he casts; what should he do?**

**A. Such person should complete the number even if he picks the stones from the ground around the Jamrat.**

***Bin Baz***

**Q. My mother is sick and old; is it permissible to perform *Hajj* on her behalf?**

**A. There is no harm if you do that provided you have already performed *Hajj* for yourself. If however, she becomes able to perform *Hajj* in the future, it would be better if she herself**

performs the *Hajj* just to be on the safe side. Allah knows best.

*Ibn Manee'*

**Q. Is it permissible to take a loan to perform *Hajj*?**

**A.** It is permissible, but not necessary to do so. A person who is financially incapable, he is exempted. *Hajj* is a duty only on a person who can afford it. Therefore, he who does not have enough funds, he does not have to borrow money to perform it; for he is exempted on the grounds of incapability. Allah knows best.

*Ibn Manee'*

**Q.** A woman wants to perform *Umrah*, but she does not have a *mahram*;<sup>1</sup> can she accompany her sister and her husband to perform *Umrah*?

**A.** It is unlawful for a woman who believes in Allah and the Last Day to travel without a *mahram*. Her brother-in-law is not her *Mahram*. Therefore; she is not permitted to travel with him even if her sister accompanies her. If she does go with them, then she commits a sin; because by so

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<sup>1</sup> A *mahram*, is a male escort such as a husband, or one of the woman's male siblings who are not lawful for her to marry.



doing, she disobeys the Messenger of Allah, may Allah exalt his mention, who forbade women to travel without a *mahram*. Scholars have said that the ability to perform *Hajj* or *Umrah* for women means the availability of a *Mahram*. If a woman does not have a *Mahram*, then she is exempted from *Hajj*, even if she can afford it physically and financially. Allah knows best.

*Ibn Manee'*

**Q.** I finished the *Umrah* but forgot to shorten my hair. I took my *Ihram* off, and put on my clothes. What should I do?

A. The Prophet, may Allah exalt his mention, said: "Allah forgives my *Ummah's* mistakes, sins committed out of forgetfulness, and things they do under coercion."<sup>1</sup>

No expiation is due on you. You should take off your clothes, put the *Ihram* on, then shave off your head, or shorten your hair soon as you become aware of the ruling. If you remember and yet you do not do that, then you have to kill a sheep for not observing a duty of *Hajj*, i.e., shaving off your

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<sup>1</sup> Ibn Majah

hair or shortening it. Allah knows best.

*Ibn Manee'*

**Q. Is it permissible for me to perform *Hajj* when I am in debt?**

**A.** There is no relation between *Hajj* and debts; hence, it is permissible for a person in debt to perform *Hajj*. If the debt is due, then he should pay it off; because procrastination on the part of a wealthy person is wrong. It entails punishing and disgracing. In that case, he should pay off his debt; he may perform *Hajj* later on, if he can afford it. Otherwise, he is exempted. Allah says: "And *Hajj*

to the House is a duty which men, who can afford it, owe Allah.”<sup>1</sup>

On the other hand, if he goes ahead and performs *Hajj* while being in debt, although, he commits a sin by doing so, but his *Hajj* would be valid. Allah knows best.

***Bin Baz***

**Q. Some people continue *Tawaf* while the imam is delivering the *Khutbah* of *Jum'ah* prayer, and they supplicate loudly and collectively. Is it permissible to perform *Tawaf* or *Sa'ee* at that point?**

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<sup>1</sup> Q. 3:97

A. Such a person who is a traveler is exempted from performing *Jum'ah* prayer. It appears to me that he is not aware of the command of keeping silent while the imam delivers the *Khutbah* if his intention is to perform Dthuhr, not *Jum'ah* prayer. However, if he intends to perform *Jum'ah* prayer, or if he is a resident whose duty is to attend this prayer, he must sit and listen to the *Khutbah*. Once the *Jum'ah* prayer is over, he can continue the *Tawaf*. Allah knows best

*Ibn Manee'*

**Q.** I performed *Hajj Tamattu'* but did not perform *Sa'ee* after *Tawaf al-Ifadhah*, thinking that *Sa'ee* for *Umrah* would satisfy for *Sa'ee* for *Hajj*, then I went back to my country. Was what I did right?

**A.** People of knowledge, may Allah grant them mercy, are at variance whether a *Mutamatti'*<sup>1</sup> should perform *Sa'ee* twice;<sup>2</sup> one for *Umrah* and another for *Hajj*.

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<sup>1</sup> *Mutamatti'*, a person performing *Hajj Tamattu'*, which is performing *Umrah* and *Hajj* separately.

<sup>2</sup> *Sa'ee* in this context means performing seven trips between the *Safa* & the *Marwah*, not a single trip as one may think.

The majority of them believe that one should perform *Sa'ee* twice, once for *Hajj* and another for *Umrah*. That is, the first *Sa'ee* belongs to the *Umrah*, which is an independent ritual from the *Hajj*. While *Hajj* is another ritual that has its own rites, one of which is the *Sa'ee*.

However, some scholars believe that one *Sa'ee* satisfies for both *Hajj* & *Umrah*, just like the *Mufrid* and the *Qarin* whose *Sa'ee* after the Arrival *Tawaf* satisfies for the *Sa'ee* of *Tawaf al-Ifadhah*. This opinion is related to Imam Ahmad. Shaikhul-Islam Ibn Taymiyah described this as the preponderant

of the Imam's two different opinions. He elaborated on it saying, 'Those who performed *Hajj Tamattu*' with the Prophet, may Allah exalt his mention, did not perform *Sa'ee* between the Safa & Marwah more than once. Abdullah, son of Imam Ahmad said: "My father was asked, 'How many times should a *Mutamatti*' perform *Sa'ee*'. He answered, 'It is better if he performs *Tawaf* and *Sa'ee* twice, but there is no harm if he performs it once. However, I prefer performing *Sa'ee* twice.'

Imam Ahmad said that Ibn Abbas used to say, 'It is enough for



the *Mutamatti*' to perform *Tawaf* & *Sa'ee* once.

Although people are agreed that the Companions who performed *Hajj Tamattu*' with the Prophet, may Allah exalt his mention, circuited the Ka'bah and tripped between the Safa & the Marwah upon their arrival. But scholars are at variance as to whether they performed another *Sa'ee* when they returned from Arafah. Some say they did, and others say they did not. Both, Imam al-Bukhari and Imam Muslim reported that Jabir said: "Neither the Prophet, may Allah exalt his mention, nor his Companions performed *Sa'ee*

more than once'. The following *hadeeth* of the Prophet, may Allah exalt his mention, supports Jabir's report: "*Umrah* is incorporated with *Hajj* until the Day of Resurrection".<sup>1</sup> Hence, the moment the *Mutamatti*' puts on the *Ihram* for *Umrah*, he in fact initiates the ritual of *Hajj* too; but the latter is separated from the former to make it easier for the pilgrim.

Based on what is mentioned above, and since some scholars believe that a single *Sa'ee* satisfies for both *Hajj* & *Umrah*, we hope

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<sup>1</sup> Muslim

that there is no harm for the inquirer to perform a single *Sa'ee* for both *Umrah & Hajj*. However, we advise him to perform *Sa'ee* for each in the future, just to be on the safe side.

*Ibn Manee'*

**The End**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حُقوقُ الطَّبْعِ مَحْفُوظَةٌ لِلْمَوْلَفِ

الطَّبْعَةُ الثَّالِثَةُ

طَبْعَةٌ مَهْرَبَةٌ مُنْقَحَةٌ

١٤٢٧ هـ - ٢٠٠٦ م



دليل المراد الإسلامي

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# دليل الحجة والخبرة

إعداد  
محمود بن رضا مراد

باللغة الإنجليزية

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- ٢- شرح العقيدة الواسطية  
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- ٣- مختصر السيرة لإبن هشام
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وكتب أخرى

ذِي الْحِجَّةِ وَالْعُمْرَةِ



تَكَالِيكُ

# الحج والعبادة

أحكام وفتاوى

تقرير

معالي الشيخ صالح بن عبد العزيز آل الشيخ

وزير الشؤون الإسلامية والأوقاف والدعوة والإرشاد